

African M. E. Church Starts Drive for Funds

Thirty-nine years ago the leaders of the African Methodist Episcopal church in Texas bought eighteen acres of land at Waco, for the purpose of establishing an educational institution for the negro youth of the south. Today there stands on that acreage, which has been increased, a handsome and efficient institution known as Paul Quinn college. The school is visited only by Tuskegee college in Alabama.

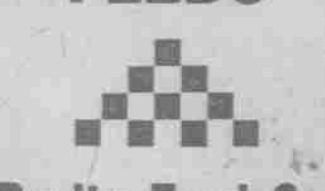
In order to further enlarge the work of this college and to provide more industrial and social training, the African Methodist church has launched a campaign for \$100,000 to provide new buildings, equipment and more instructors.

The campaign first was launched by bishop J. R. Jones, chairman of the board of trustees of the institution, and already \$25,000 has been raised.

H. A. Wells, pastor of the local negro Methodist church, with offices at 611 South St. Vrain street, has been named as the local financial agent for the campaign, and will have charge of the local campaign.

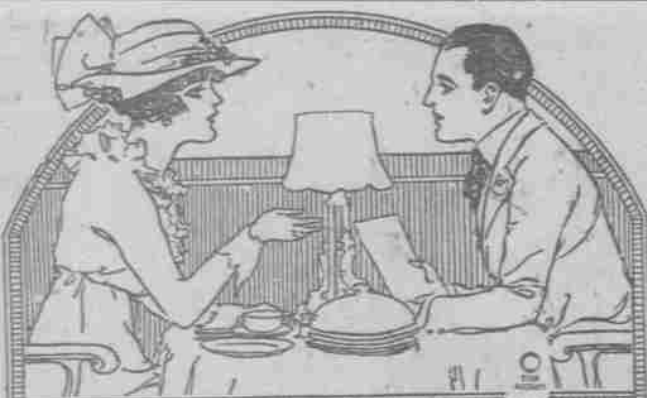
"I am deeply interested in the educational work among my people," Mr. Wells said, "and as a result, I am asking that the people of El Paso assist in this work. It will require much work and patience to obtain the required amount. I shall first seek what donations I can in El Paso and then will work the surrounding district. During the six years as pastor of the Victoria chapel, I have always found El Pasoans ready and willing to aid in the work of education and helping the negro and I know them to be the most generous people of the southwest. I am asking that those who are able secure as pastor checks payable to Paul Quinn college, for any amount."

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GREAT Federation Of Churches Will Be Patterned After America

Unions of Creeds by Compulsion, Controversy and Compromise Have Always Failed, but Christian Cooperation Will Accomplish Desired End; Variety Will Keep Religion Alive, Whereas Sameness Would Spell Its Doom.

By REV. FLOYD POE, First Presbyterian Church.

THAT they all may be one even as we are one." These are the words of Jesus in His prayer to the Father for His disciples. With this prayer as a background many efforts have been made at church union.

The first effort was that of compulsion. For a thousand years there were only two churches, the Greek church in the East and the Roman Catholic church in the West. Each imitated faithfully the government under which they lived.

We are concerned more with the history of the Western church. It was the one church and it proposed to stay that way by compulsion. Men had their goods taken away from them for disbelieving. Men were put in prison and killed for having any dealings with the Jews. Men were burned at the stake for believing that the earth moved around the sun.

The innovation was the most heretical monstrosity ever known to history—it was an effort at church union by compulsion, and it failed. We had one church and it died. We have no reason today to believe that one church would work any better now than then.

The second method for church union was controversy. The church fathers were debaters first. The concern was not for pure living but for rhetorical thinking. Priests were not tried for immoralities but for heresy.

The Great Council of Ephesus where men came to debate, ended in a riot and several bishops were trampled to death in the confusion. In the name of the peaceful Nazarene they assembled to argue and brought their clubs with them.

Many of us can remember these weeks of debates on infant baptism, on infallibility of the Pope, on Apostolic Succession—it was all an attempt to get church union by controversy.

We are afraid these days of Bolshevism. Bolshevism is liberty without law. It is dangerous. But it is no more dangerous than law without liberty—which is religious intolerance. Religious intolerance never united a people.

The third effort (and we are just emerging from that stage now) was union by compromise. It was the popular thing to say. "It doesn't make any difference what we believe. Adjust your differences, throw away your creeds, believe anything just so long as we all work together."

A creedless church is a church without a purpose or program. No theology is worse than any theology. Eternal life, duty, service, love, to be determined by whim, capriciousness, sunshine or rain, popularity or unpopularity. The values cannot be thrown upon the junk heap without loss of self-respect. Union by compromise has failed.

Cooperation. We are entering upon this stage now. It is union through Christ, by cooperation. The prayer of Jesus, "that we may be one," is not a prayer for unity of love. It is not a prayer for unity, but unity. We need not

uniformity, but unity. Sameness would damn the church, while variety will keep it alive. The father does not want any two of his children to be the same. No two will have the same temperament. Girls will not be like boys, but the father will want them all to love each other and him. This is the prayer of Christ, all one, and all loving the Father.

I, too, hate church bigotry. I find myself woefully lacking in sympathy with the mental position which church bigotry takes with reference to their peculiar doctrine, but at the same time with all our peculiarities there is growing a finer unity of spirit and purposes among all churches. I am not speaking of bigotry, but I am speaking for individuality in Christian belief and service, with unity of purpose and action.

The world is a field in which must be sown the seed of the kingdom, but in this field are also found noxious and poisonous weeds. It is the business of the Christian to uproot these weeds

and cultivate the grain and the fruit for the sustenance of the nation. Some will work with a hoe, some with a fork, some with a spade, etc. And it makes little difference which tool each uses, but it makes much difference whether we work at all or not at all the common task. Let Methodists, Baptists, Presbyterians and the other denominations each take his own instrument and let us all work together at the common task.

The Roman church faithfully followed the Roman Empire, the English church faithfully followed the English government, but the church of the future will faithfully pattern after the greatest government of this country, the government of the United States of America. Each church will be like a state, with its own individuals, its own laws, its own organization, but all will be bound together under one common federation or union like the United States government. That is the union which will come. God speed the day.

Sentence Sermons by El Paso Ministers

THE HEART of man is wistful for God. Anything short of a personal acquaintance with Him leaves man hungry and restless. "This is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ."—Rev. Henry Van Valkenburgh, First Methodist Episcopal church.

St. Paul writing to the Romans says in the 12th chapter of that epistle: "I beseech you therefore, brethren, that ye present your bodies a living sacrifice, etc." The question arises "Am we not thinking more of the rewards of Christian living than of the obligations that lie upon all who call themselves Christians? We should remember that in the spiritual life analogy of the natural life as to be found; without labor no profit, without effort no result, without expenditure no return, and finally without sacrifice there will be no reward. The living sacrifice is destined to bring the greatest result in all Christian life."—Rev. W. S. Huggett, Highland Park Methodist church.

There is one mediator between God and man, even Christ Jesus. On the one hand we have a loving God and on the other a wayward, sinning man. Jesus bridges the chasm and by his death and resurrection brings man back to God and to peace and joy and eternal life. Accept Him now.—Rev. Grover C. Linn, Government Hill Baptist church.

The Holy Bible—from Genesis to Revelation—is God-breathed, infallible, authoritative, the highest critic of the intents and thoughts of men's hearts. Its so-called "higher critics" are nothing but lower believers. "I began," says the founder of Methodism, at an early age, "to study my Bible as the only standard of truth and only model of pure religion."—Rev. S. D. Atkins, Mexican Church of the Nazarene.

Getting Along With Folks

SCRIPTURE.

Luke 2:8-14.

AND there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone around about them; and they were sore afraid.

And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Savior, who is Christ the Lord.

And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying:

Gloria to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go and see unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

TO LAMBETH CONFERENCE.

New York, June 19.—Dignitaries of the Protestant Episcopal church in this country were among the passengers of the steamship Celtic sailing today for England, where they will attend the Lambeth conference, which opens in London, July 1.

A cyclic observer: "It is a good thing that prices of clothing and other non-essentials are coming down as what is saved on these can be used to pay higher prices for food next fall."—From Leslie's.

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Getting Along With Folks

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Luke 2:8-14.

GETTING along with Mexican help is quite like getting along with children or the very rich or with red-headed folks or potted plants, or angels or husbands or baggagemen.

It is an art, but then any sort of satisfactory living is. It takes politeness and tact and steadiness of purpose and recognition of others' dignity.

There are people who have a genius for living and getting along with folks and things. And to them it all seems to come easy, while to others it takes infinite care, infinite pains.

Getting along with Mexican help is somewhat better and less complicated than with a few Spanish words, and some recognition of what the Mexican considers ordinary politeness.

Far be it from a mere paragraph to say ordinary American politeness ever fails or falls short or forgets or that it is any less than what our brothers and sisters across the line consider ordinary everyday living politeness, but there be some housekeepers and some men of affairs in El Paso who consider the Mexican too polite. Let that be as it may.

You are sure, of course, that you always say howdy to everybody you have dealings with during the day, never forgetting, and of course you say goodbye when you leave.

Others leave, of course, that is ordinary politeness. Perhaps you sometimes wish it a belated hello, or grant that will put it over. But with a Mexican you have to be sure to say good day. There can be no forgetting, if you want the Mexican to stay in service. Furthermore you say Buenos Dias up to noon, and punctual as the whistle any greeting after 12 o'clock noon must be Buenos Tardes. The Mexican never forgets.

When an employer of Mexican man or woman says adios at the end of the day's work he must add to it "Basta mañana" or "Hasta el viernes" or "Hasta la semana que viene" or whatever time he expects the help back to his task. Otherwise the Mexican thinks he is dismissed.

Contrariwise you can often get rid of an undesirable Mexican worker without argument by failing to say Hasta any time to him when you pay him.

Some Mexicans are very particular on this point. Others have learned American ways and will come again or ask if they are to come again. But for the most part, if you do not always say when you expect them again.

The Mexicans are naturally honest, as honest as the run of any Mexican.

The average Mexican maid has her rebozo folded on the back steps and if you happen to discover just before 5 o'clock what is folded under her feet are very apt to come across a collection something like this: A blue glass medicine bottle, a discarded bottle, probably picked up for the baby at home to play with while his mother works, and he is going to enjoy the bottle as a toy.

And the fried egg she did not eat for luncheon; a ribbon from the Mexican girl will slip anything she can get her hands on. The Mexican girl who thinks she has been discarded. An El Paso woman who slipped off her ring in the kitchen to do a bit of work and left them on the ledge and forgot them until she came back and then did not find them on the ledge in the kitchen, but in the street and had her little Mexican girl hunt out that night to recover them and the Mexican girl said yes she had them. The woman had left them in the kitchen as if she did not want them and in cleaning up she had taken them and she said she did not steal them and the mistress had sense enough to see the possibility and to blame herself for being so careless with valuables.

A woman might have blamed the Mexican girl only.

A Mexican, either man or woman, is very apt to take pleasure in doing any one assigned task well and finishing it up neatly. Either particularly diligent being pulled either and interrupted and countermanded in his work. Your Mexican gardener likes to leave his grass with trimmed edges, his walks swept and washed down, and his flower beds looking wet. You can order him off from the last tidying up and try to get a tree transplanted or some grass set out in a bare spot, but unless he watched he does the job he has not his heart on and comes to the door for his two dollars with a perfectly tidy garden behind him, the extra job undone.

The Mexican laundress, if she be a good one, and about one out of seven are not, likes to hang her big things up by the seams in a row, and her

stockings in perfect graduation and her napkins all one size fluttering to the wind and towels in military formation. She will take them down and fold them away in the basket so orderly that they actually look pretty as she finishes up. They like to do things well and with an exactness and a finish.

They do not like a mistress to be stingy with soap or with dinners. They always eat as if what were set before them were their first and last meal, and on top of an ordinary meal that the housewife satisfies itself with, it is well to put a dish of beans and some chili for the digestion.

Like everybody else in the world the Mexican cannot laugh at his mistakes or snub him or scold or mislead him more than once.

Like everybody else they like to be trusted. They like to be trusted with their work and hate to be suspected. They like to be trusted with money and with children and with the house. Almost all are trustworthy. Of course the exception is too bad both for mistress and help, but those things have to be lived with. The boat thing to do is to keep very valuable and silk stockings locked up and an eye on the pound of butter and two pounds of sugar and to be general goodness to get and keep your share of the rest of your possessions.

What with finding out one thing and another as one goes along, learning the Spanish word for wood and the word for cleaning and for broom and dust and soap and bluing and starch and please, and the words of politeness, and putting a little trust in the world, trust in the man, not blaming every known sin and discrepancy and loss and mistake on the Mexican because they are Mexicans, and one can manage to get along with these usually honest, usually clean, usually clever, usually kind, usually intelligent human beings.

DROUTH KILLS CORN CROP.

The corn crop in the territory adjacent to Matamoras, Mexico, opposite Brownsville, has been nearly killed by the drouth of March and April, according to word received at the American consulate in Juarez from Consul Wilson, in charge of the Matamoras district.



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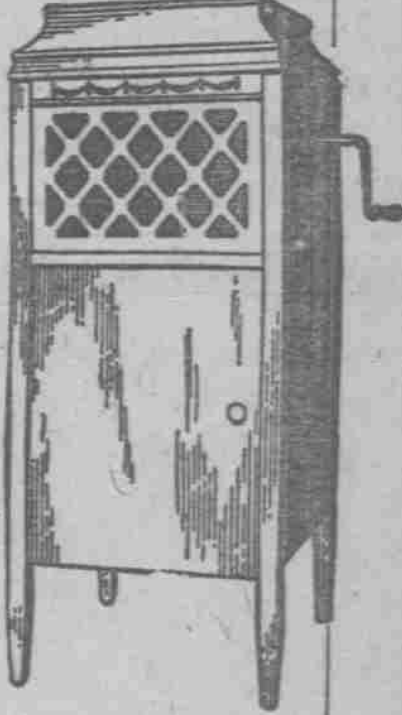
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Mars Signals May Be Caught by Airplane Soon

Stamford, Conn., June 18.—Signals might be caught from the planet Mars by August, 1924, professor David Todd, astronomer, who is resting here after his recent trip to South America, said he thought.

At that time, according to professor Todd, Mars will be only 30,000,000 miles from the earth, the nearest approach for the next 500 years.

His said he intended making up certain experiments with Maj. R. W. Schroeder, holder of the altitude record, and that he expects to try to catch signals in an airplane.

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